

The Quality of Today's Textbooks: Central-Regional Collaboration for 21st-Century Education

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Abstract

Textbooks serve as a mandatory guide in the teaching and learning process in schools, one example is the Panggelar Basa Sunda textbook for Senior High School class XII. The purpose of this study is to analyze the quality of textbook content. The method used uses a descriptive qualitative approach. The source of data in this study is the Panggelar Basa Sunda textbook for Grade XII High School. Data was obtained through documentation techniques. The results of this study explain that the Panggelar Basa Sunda textbook for Senior High School Class XII has met the content quality indicators in accordance with the 2022 Education Standards, Curriculum, and Assessment Agency [Badan Standar, Kurikulum, dan Asesmen Pendidikan]. These indicators include scientific accuracy, conformity with local content set by the governor, alignment with the development of science and technology, relevance to the context and environment, and coherence among the content sections of the book. In addition, it is also collaborated with the Jabar Masagi program as an implementation of the local content of the Merdeka Curriculum. Therefore, the textbooks are in line with the quality of content required by 21st century education. The implications of this research provide benefits for students and teachers in using textbooks in schools and a form of synergy between the central and local governments.

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INTRODUCTION

Textbooks are an important part of the world of education. Textbooks are learning resources that access language and culture (Luo, 2024). Textbooks are instructional books in schools and universities that support learning and are compiled by experts in their fields (Kinanti & Sudirman, 2018); (Haerudin, 2019). Textbooks are used in every educational institution, from the lowest level to the highest level (Thalib et al., 2022). Textbooks play an important role in the learning process, including in the teaching of regional languages such as Sundanese. This important role is a form of conscious and planned effort to realize an active teaching and learning process (Mahsup et al., 2021). Chamisjatin in (Mayasari et al., 2023) emphasizing that textbooks play a key role for teachers and students in the learning process in schools. As stated by (Nurwahid et al., 2024), the textbook serves as a guide for students and teachers during the learning process. In addition, textbooks are structured systematically and centered on learning (Mazhud, 2024).

In using textbooks, one does not act arbitrarily, but must follow the applicable regulations. In choosing a textbook one must consider the quality of the book, such as an engaging and challenging presentation, and content that is able to motivate the learning process (Reskiyana. R., Sultan., 2025). One of the components of textbook quality is in terms of content quality. The content of a textbook is material arranged according to the title of the book (Wardani et al., 2025). One of the Sundanese textbooks used in schools is textbooks Panggelar Basa Sunda class XII high school. The textbook is in line with the Merdeka Curriculum.

The curriculum from year to year undergoes changes adapted to the circumstances of the times. As stated by (Sudaryat et al., 2023), any curriculum changes are adapted to changes in time and environment. The Merdeka Curriculum is a refinement of the previous curriculum (Eko Santoso et al., 2023). Curriculum changes and improvements in Indonesia have been going on since 1947, and the

latest revision of the 2013 curriculum was carried out in 2018 (Muthmainnah et al., 2024). The curriculum used now is the Merdeka Curriculum. The Merdeka Curriculum gives Indonesian students the freedom to choose and develop themselves independently (Nurjanah et al., 2024). Therefore, with this change, it is in line with 21st century education. As stated by (Hartati et al., 2024), every curriculum change reflects society with technological advancements. This technological advancement is an effort to learn 21st century about cultural diversity and globalization (Barrot, 2025). Thus, the change is an effort to achieve the goals that have been determined (Laksono & Izzulka, 2022).

The Merdeka Curriculum is a guideline in the preparation of current textbooks. In the preparation of textbooks, there must be a strong foundation to achieve learning outcomes (Rahmadayanti & Hartoyo, 2022). Therefore, the textbooks used in schools must be relevant and based on the Merdeka Curriculum. There are two types of textbook relevance, namely conceptual relevance and aspectal relevance. Conceptual relevance should reflect linguistic and literary knowledge, while aspect relevance should reflect attitudes toward using language, both verbal and written (Haerudin, 2019).

In practice, it must be in line with the Profil Pelajar Pancasila which has become part of the Merdeka Curriculum. There are six dimensions of the Profil Pelajar Pancasila: (1) faith, devotion to God Almighty, and noble character; (2) global diversity; (3) mutual cooperation; (4) independent; (5) critical reasoning; and (6) creative (Kemendikbudristek, 2022). In addition, it is also collaborated with the Jabar Masagi program as a form of implementation of the local content of the Merdeka Curriculum. The Jabar Masagi program is also an effort to realize the Profil Pelajar Pancasila. Jabar Masagi consists of four core values: *pengkuh agamana* [faith], *luhung élmuna* [knowledge], *jembar budayana* [culture], and *rancagé gawéna* [work/creative] (Suherman, 2018). Therefore, textbooks must achieve learning objectives and meet the criteria that have been determined, as they are an

important part of the Merdeka Curriculum (Alawiyah et al., 2021).

Textbooks Panggelar Basa Sunda high school XII class is important to research with respect to the quality of its content. The quality of textbook content is the main factor that affects students' understanding of the material presented (Hasanah, 2024). There are five indicators of textbook quality assessment that are in line with the local content of the Merdeka Curriculum, namely: (1) scientific accuracy; (2) conformity with local content determined by the governor; (3) alignment with the development of science and technology; (4) relevance to the context and environment; and (5) coherence among the parts of the book's contents (BSKAP, 2022). In addition, it is also collaborated with the Jabar Masagi as an implementation of the Merdeka Curriculum in local content.

Previous research has also been conducted on the quality of textbook content, both in regional languages such as Sundanese and Indonesian. First, research by (Mayasari et al., 2023) titled *Analisis Kelayakan Isi dan Bahasa pada Buku Teks Bahasa Sunda Gapura Basa Kelas VII SMP* [Analysis of Content and Language Feasibility in the Sundanese Language Textbook Gapura Basa Class VII Junior High School]. This study examines the content and quality of language in the Sundanese textbook Gapura Basa Class VII in line with the 2013 Curriculum. The difference from this research is in the curriculum used, namely the Merdeka Curriculum. In addition, current research focuses on the quality of content that aligns with local content.

Second, research by (Rihanah & Irma, 2022) titled *Kelayakan Isi Dan Bahasa Pada Buku Teks Bahasa Indonesia Di Sma Negeri 1 Sirampog* [Feasibility of Content and Language in Indonesian Textbooks at SMA Negeri 1 Sirampog]. This study examines the content and quality of language that is still guided by the 2013 Curriculum. The difference from this study is in the curriculum used and focuses on the quality of the content.

Third, research by (Nasikha, 2025) entitled *Kelayakan Isi Dan Bahasa Teks Negosiasi Pada*

Buku Teks Kelas X Di Smk Semesta Bumiayu [Feasibility of the Content and Language of Negotiation Texts in Class X Textbooks at Smk Semesta Bumiayu]. In this study, the old curriculum is still used. In addition, this research focuses on the quality of content based on local content in the Merdeka Curriculum.

From these three previous studies, there are similarities and differences. Similarities can be observed in the aspect of textbook content quality analysis, while the differences lie in the curriculum and theory used. Therefore, this research will be a new exploration of the quality of the content of the Panggelar Basa Sunda textbook for Senior High School Class XII which is guided by the Merdeka Curriculum based on local content.

The purpose of this study is to analyze the quality of the content of the Sundanese textbook Panggelar Basa Sunda for Senior High School Class XII in accordance with the local content of the Merdeka Curriculum. This research is important to review textbooks that can contribute well to students and teachers in schools. This analysis focuses on the quality of content in line with the Regulation of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology No. 039/H/P/2022 concerning Guidelines for Assessment of Educational Books [Peraturan Kepala Badan Standar, Kurikulum, dan Asesmen Pendidikan Kemendikbudristek No. 039/H/P/2022 tentang Pedoman Penilaian Buku Pendidikan]. Therefore, this research will focus on "Textbook Quality Today: Central-Regional Collaboration for 21st Century Education". The findings of this study can provide practical and theoretical benefits for the quality of local content-based textbook content in schools.

METHODOLOGY

This study uses a qualitative descriptive method. The descriptive method explains the findings in depth with non-numerical techniques. Sugiyono in (Titik et al., 2025) Qualitative research is research that is conducted naturally

and the researcher as a key instrument, data collection techniques through triangulation or merging, data analysis is inductive, and results that emphasize the meaning of generalization. The type of data used is non-numerical data to analyze the quality of content according to the theoretical foundation used. The data source for this study comes from textbooks Panggelar Basa Sunda class XII high school. The data collection technique is carried out through documentation techniques. The data sources include three chapters, namely Chapter 1 Nyalusur Carita Buhun Sunda [Exploring the Story of the Sundanese Classical Story], Chapter 2 Nyungsi Pangarti tina Téks Pedaran Tradisi [Learning the Science from Traditional Exposition Texts], and Chapter 3 Diajar Paguneman tina Téks Drama [Learning the Conversation from the Drama Text].

The material in Chapter 1 Exploring the Story of the Sundanese Classical Story includes classic stories, pantun stories, wawacan, wayang stories, and dalang. Chapter 2 Learning the Science from Traditional Exposition Texts includes traditional Sundanese exposition texts, summation sentences, and Sundanese leadership. Finally, Chapter 3 Learning the Conversation from the Drama Text includes drama texts, direct sentences, indirect sentences, and monologues.

Therefore, the descriptive qualitative method is suitable for use in research on the quality of the content of the Panggelar Basa Sunda textbook for grade XII high school, so that it is able to provide quality content that is in accordance with the needs of 21st century education.

RESULTS AND DISCUSSION

The Panggelar Basa Sunda textbook for grade XII high school is a textbook published by Erlangga which has the Merdeka Curriculum standards. The textbook is published in 2024 and includes three chapters and has 124 pages.

According to (Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022) The quality of the content of the local content textbooks of the Merdeka Curriculum includes five indicators that

must be met, namely (1) scientific accuracy, (2) conformity with local content set by the governor, (3) alignment with the development of science and technology, (4) relevance to the context and environment, and (5) coherence among the content sections of the book. In addition, it is also collaborated with the Jabar Masagi program as an implementation of the Merdeka Curriculum based on local content. With this collaboration, the textbook Panggelar Basa Sunda Grade XII high school has met the quality of textbook content in accordance with the local content of the Merdeka Curriculum.

Scientific Accuracy

There are three aspects of truth in terms of science, namely theory, facts, and procedural/method. The theoretical aspects presented are not multi-interpreted and in accordance with science. Each chapter in the Panggelar Basa Sunda textbook for grade XII has presented theories that are in accordance with their science and are not multi-interpreted. In Chapter 1 Exploring the Story of the Sundanese Classical Story, an example is in the wawacan material section on page 11. In Chapter 2 Learning the Science from Traditional Exposition Texts, for example, there is a Ciri-Ciri Tradisi on page 47. Finally, the example in Chapter 3 Learning the Conversations from the Drama Texts is in the Ciri-Ciri Teks Drama section on page 86.

Excerpt from Chapter 1 p. 11:

Wawacan mangrupa carita panjang anu dianggit maké patokan pupuh, sarta jalan carita, palaku, jeung tempat ngalakonna loba bagéan-bagéanna. Téks wawacan umumna panjang lantaran eusina mangrupa carita.

[Wawacan is a long story that is arranged with pupuh rules, storylines, actors, and settings that have many parts. Reading texts are usually long because they contain stories.]

Excerpt from Chapter 2 p. 47:

Istilah "tradisi" (basa Inggris: tradition) hartina adat kabiasaan atawa tali paranti anu turun-tumurun ti karuhun anu masih dilaksanakeun dina

pakumbuhan masarakat. Tradisi ilaharna geus jadi kabiasaan masarakat ti baheula tur geus jadi bagéan tina kahirupan kelompokna. Tradisi dimumulé ku cara diwariskeun ti kolot ka anakna, tatalépa ku cara lisan, kalakuan, atawa tinulis.

[The term "tradition" is a hereditary habit of ancestors that is still practiced in people's lives. Traditions have usually been a habit of the community for a long time and have become part of group life. The preservation of tradition is carried out from parent to child, from oral to oral, customary, or written.]

Quote Chapter 3. 86:

Bisa dicindekkeun yén drama téh nyaéta karya sastra dina wangun paguneman (dialog) di antara parapalakuna, kalawan dibarengan ku katerangan-keterangan séjénna nu dipikabutuh pikeun kaperluan pintonan (pagelaran).

[In conclusion, a play is a literary work in the form of dialogue between actors and accompanied by the information needed for the performance.]

The second aspect of truth from a scientific point of view is the facts presented. The Panggelar Basa Sunda textbook for high school grade XII presents various facts that support the material in each chapter. These facts are presented according to the truth and are effective and efficient. In Chapter 1 Exploring the Story of the Sundanese Classical Story presents facts about the story of the poem, as contained on page 4, namely "Ciung Wanara". Then the facts about the Wawacan are on page 19, namely "Wawacan Simbar Kancana". Finally, the facts about the story of the puppet are found on page 24, namely "Pandawa Ngadeg Raja". In Chapter 2 Learning the Science from Traditional Exposition Texts the facts presented are on page 42 about the Sundanese tradition "Kampung Kuta: Pantrang Nanggap Wayang" and the facts contained on page 51 about the article "Saringset Pageuh Iket". These facts are examples contained in Chapter 2 and can be accounted for for their truth. In Chapter 3 Learning the Conversation from the Drama Text. First, the facts contained on page 93

about the text of the drama "Guru Kabayan" and the script of the drama "Ngeunteung" on page 99.

Lastly, the truth aspect from a scientific perspective is procedural/methodical. The Panggelar Basa Sunda Textbook for Class XII High School has presented the content of the book concisely and logically, so that it is easy to apply properly and correctly. The excerpts in each chapter are as follows:

Excerpt from Chapter 1 p.3

Di luhur ébréh gambar jilid buku carita pantun Mundinglaya Di Kusumah. Ayeuna, pék paluruh salasahiji carita pantun Sunda kawas gambar di luhur, bisa ku cara néangan buku ka pabukon (perpustakaan), bisa juga ku cara maluruh tina internét. Tuluy, ringkes caritana maké basa hidep sorangan. Sanggeus diringkes, paluruh hal-hal ieu di handap.

[Above is a picture of the cover of the book of pantun Mundinglaya Di Kusumah. Now please learn one of the Sundanese rhyming stories like the picture above, you can find it from books in the library or from the internet. Then the story is summarized in the style of each language. Once summarized, please learn the things below.]

Excerpt Chapter 2 p. 41

Ayeuna, hidep téangan upacara adat séjénna nu geus jadi kabiasaan dina kahirupan urang Sunda, saperti kawinan jeung sepitan (sunatan). Tuliskeun tradisi-tradisi naon waé nu aya dina éta upacara adat, tuluy jéntrékeun. Tuliskeun dina tabél saperti ieu di handap.

[Now the children are looking for other traditional ceremonies that are customary in the Sundanese people, such as marriage and circumcision. Write down what traditions are in the ceremony and then explain. Write it on the table as below.]

Quote Chapter 3. 81

Tah, ayeuna pék hidep néangan conto naskah drama basa Sunda. Carana bisa nyutat tina buku nu aya di pabukon (perpustakaan) sakola atawa bisa néangan tina internét. Sanggeus kitu, catetkeun hasil maca hidep téh kana format ieu di handap.

[Now children can look for examples of Sundanese drama scripts. The method can be from books in the school library or from the internet. After that, the reading report is written in the format below.]

From the scope of the indicators of truth in terms of science above, it is also collaborated with the Jabar Masagi program. The first is the pengkuh agamana [faith]. The persistence of religion as an indicator of truth in terms of science is found in the material of the poem story. For example, in ancient times, the story of the poem liked to be in ruwatan, thanksgiving, or salametan. This illustrates that the knowledge taught to students is also strengthened by faith. The second is luhung elmuna [knowledge]. Students are presented with various knowledge that is in accordance with the indicators of truth in terms of science, such as the presentation of each valid and actual material. So that every student is able to become a knowledgeable person. The third is jembar budayana [culture]. Students were informed about various Sundanese cultures, such as the sérén taun ceremony in Kasepuhan Malasari, Bogor. This will expand students' knowledge about the culture in the land of Sunda. And the last one is rancagé gawéna [work/creative]. The students are given a project to train creative attitudes related to science, so that students are able to become creative people.

Conformity with Local Content Set by the Governor

This indicator is adjusted to the Merdeka Curriculum program in West Java, namely Jabar Masagi. Plan Jabar Masagi is an initiative of West Java in supporting the Profil Pelajar Pancasila in the scope of local content, so as to be able to produce character education based on local wisdom. Human identities that have these values will not be easily affected and there are no flaws, even close to perfect or even perfect (Suherman, 2018). In Sundanese society, the Profil Pelajar Pancasila is based on four personalities or commonly called Catur Jati Diri Insan. Pengkuh agamana (faith), luhung élmuna

(knowledge), jembar budayana [culture], and rancagé gawéna (creative).

1. Pengkuh Agamana [Faith]

First faith. Every student is educated to be an obedient human being to His Lord. That way students will be able to become fully loyal human beings. In the textbook *Panggelar Basa Sunda* for grade XII High School, it has taught students to obey religion. An example is in the quote below:

Excerpt from Chapter 1 p. 10

Rajah Carita Pantun Ciung Wanara

Pun sapun,

Ka luhur ka Sang Rumuhun,

Ka Guru Putra Hyang Bayu

Ka handap ka sang Batara

Ka Batara Nagaraja,

Ka Batara Nagasugih,

Punika rajah pamunah

Munah harta munah banda

Munah lemah katut imah

Munah kayu katut batu,

Munah cai katut diri

Munah pakaya jeung salira

Ngahaturkeun sangu putih sapulukanakeun

[Rajah from the story of Pantun Ciung Wanara

On the other hand,

Until Rumuhun,

To the Son of Hyang Bayu

Teacher Descends to God

To the Goddess of the Dragon,

To the Rich God

This is a deterrent

Antidote to Property Damage

Soil and house antidote

Wood and stone antidote,

An antidote to the economy and oneself

Thank you for all your efforts]

Chapter 2 Excerpt p. 43

Ngaruwat Lembur

Dina sataun sakali, sabada panen atawa saencanna mitembeyan, warga Kampung Kuta sok ngayakeun upacara ruwat bumi. Éta hajat lembur mangrupa sukuran ka Gusti Nu Murbéng Alam, nu geus méré kani'matan ku mangrupa hasil tatanen nu

mucekil, Saencanna prung hajat, kuncen lembur jarah heula ka leuweung tutupan, sarta ngiriman ka karuhun, sangkan ditarima iman Islamna. Dina prungna acara dibuka ku tutunggulan, ngiriman, jeung dipungkas ku pintonan seni tayuban.

[Caring for the Environment]

Once a year, after harvesting or before starting, the residents of Kuta Village always hold a ceremony to take care of the earth. This activity is a form of gratitude to God who has given pleasure to abundant agricultural products. Before the ceremony began, the chieftains of the district first went to the wilderness and prayed that the ancestors would be accepted for their deeds. When the event began, it was opened with a *tunggulan*, *do'a*, and finally a *tayuban* art performance.]

Quote Chapter 3. 100

Kuring moal proté, sabab ceuk kuring ngaran alus moal aya mangpaatna lamun kalakuan mahiwal jeung papalingpang tina bebeneran.

[I won't protest, because I think there's no point in a good name if it's negative and violates the truth.]

The third quote above explains that human life is inseparable from his God. Every behavior of the Sundanese people cannot be separated from praising their gratitude to God. In the first quote when starting the *mantun* opens with a *raja*. *Raja* as an opening during the *mantun* activity in a way that glorifies God. From this it teaches that every day one must hold fast to the God who has moved us. The second quote illustrates that every human or intelligent creature must be able to thank God, just like the people of Kampung Kuta who like to perform a ceremony to take care of the earth. The ceremony is a form of gratitude to God who has given abundant agricultural products. Therefore, as human beings at all times who are given pleasure, we must always be grateful to God. In the third quote, as a human being, you have to be on the right path. Here it is explained that despite having a good name, negative behavior and avoiding the truth are of no use at all.

2. Luhung Élmuna [Knowledge]

The second type of human identity is the knowledge of the human being. Someone who has knowledge, technology, and art. The Panggelar Basa Sunda textbook for grade XII High School already presents science and is accompanied by technology as a necessity rather than the Merdeka Curriculum in the 21st century of education. Each chapter in the textbook is presented with the science that supports the material, such as relevant examples. In addition, it is also accompanied by technology such as in the viewing and searching for various references. An example is in the *Tatan-Tatan Diajar* and *Pamekar Literasi Siswa*.

3. Jembar Budaya [Culture]

The third part of *Catur Jati Diri Insan* is the breadth of culture. The breadth of culture is that human beings have an identity and always maintain their culture. The Panggelar Basa Sunda textbook for grade XII high school presents a lot of Sundanese culture. It is evident that in each chapter there is Sundanese culture that is conveyed. This illustrates that the Sundanese people are rich in culture, so that students are able to know and preserve their own culture. In Chapter 1 Exploring the Story of the Sundanese Classical Story, various Sundanese cultures are presented, such as *pantun* stories, *wawacan*, and *wayang* stories. In Chapter 2 Learning the Science from Traditional Exposition Texts, various Sundanese cultures are also presented, such as the tradition in Kampung Kuta "*Kampung Kuta: Pantrang Nanggap Wayang*". In Chapter 3 Learning the Conversation from the Drama Text In Sundanese dramas there are many types, there are *longsér*, *drama*, *gending karesmén*, etc. In addition, in Chapter 3 there is also the art of *Jemblungan*.

4. Rancagé Gawéna (Creative)

The fourth part of the *Catur Jati Diri Insan* is *Rancagé Gawéna* [To Work/Creative]. Skilled humans are skilled humans who are able to keep up with the times. In this day and age, he must be able to keep up with his development. This is in accordance with the needs of the Merdeka

Curriculum in the world of education in the 21st century. The textbook of Panggelar Bahasa Sunda for grade XII high school already presents 21st century teaching. For example, in each chapter technology is presented that supports learning, and students are given the opportunity to discover learning materials not only from books, but also from the internet. This illustrates that the textbook has kept up with the times in accordance with the Merdeka Curriculum.

Alignment with the Development of Science and Technology

The Panggelar Basa Sunda Textbook for Grade XII High School has met the indicators of conformity with the development of science and technology. Each material delivered is in accordance with the world of 21st century education. In each chapter, the material taught is not entirely from the teacher, but students are also allowed to search for the material independently, both from the library and the internet. Therefore, the textbook follows the times, both in terms of science and technology. In addition, in the learning outcomes section of the viewing element, a QR code in the form of a video has been provided to support learning. Not only in the element of watching, but also in the part of the remedial questions and enrichment questions also based on technology through QR codes. Examples of quotes in each chapter are as follows:

Excerpt from Chapter 1 p.3

Di luhur ébréh gambar jilid buku carita pantun Mundinglaya Di Kusumah. Ayeuna, pék paluruh salasihiji carita pantun Sunda kawas gambar di luhur, bisa ku cara néangan buku ka pabukon (perpustakaan), bisa juga ku cara maluruh tina internét.

[Above is a picture of the cover of the book of pantun Mundinglaya Di Kusumah. Now please learn one of the Sundanese rhyming stories like the picture above, you can find it from books in the library or from the internet. Then the story is summarized in the style of each language. Once summarized, please learn the things below.]

Chapter 2 Excerpt p. 40

Dina ieu pangajaran, hidep bakal diajar ngeunaan téks pedaran tradisi Sunda. Sangkan babari diajarna, hidep bisa néangan heula naon anu dimaksud téks pedaran, tuluy téangan naon waé tradisi- tradisi Sunda anu bisa ditulis dina teks pedaran. Hidep bisa néangan informasina tina buku nu aya di pabukon (perpustakaan) atawa tina internét.

[In today's lesson, we will learn about the description of Sundanese traditional texts. To make learning easier, children can first look for the exposition text, then look for Sundanese traditions that can be written in the exposition text. Children can learn it from books in the library or from the internet.]

Quote Chapter 3. 81

Tah, ayeuna pék hidep néangan conto naskah drama basa Sunda. Carana bisa nyutat tina buku nu aya di pabukon (perpustakaan) sakola atawa bisa néangan tina internét.

[Now children can look for examples of Sundanese drama scripts. It can be from a book in the school library or from the internet.]

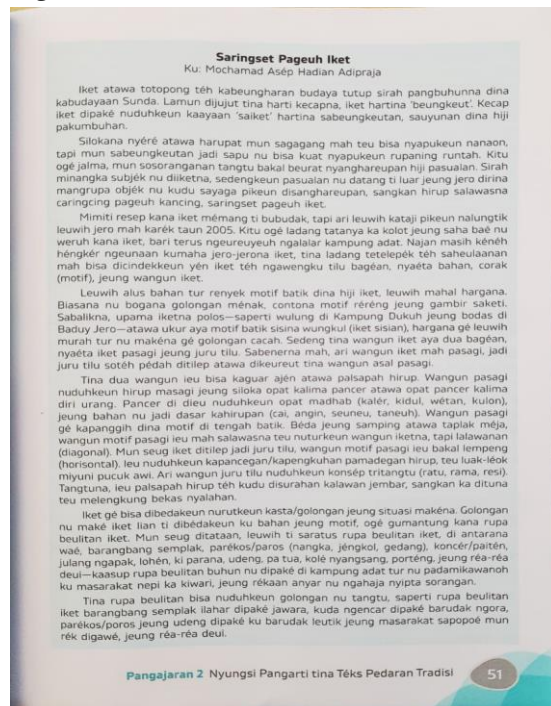
The results of the description of indicators in accordance with the development of science and technology above were also collaborated with the Jabar Masagi program. The first is the pengkuh agamana [of faith]. In it, students are trained through technology that supports teaching materials. For example, in the puppet story material, students are given the task of collecting information about puppet stories. It directly understands the religious value of the text. The second is the luhung élmuna [knowledge]. By following the development of the times in accordance with 21st century education, students are more widely available in acquiring knowledge through rapid technological developments. Third, it is the jembar budayana [culture]. Students are able to understand various cultures or traditions that exist in the land of Sunda by utilizing technology. For example, on page 41 it details the traditions that exist in traditional wedding ceremonies, then students can learn the procedure through technology. And the last one is the rancagé gawéna [creative

process]. Students are given the task of observing and searching for information about traditional exposition texts. Students can also search for it on social media, so they are able to take advantage of technology that is appropriate for 21st century education.

Relevance to Context and Environment

The Panggelar Basa Sunda textbook for grade XII High School has met the indicators of conformity with the context and environment. The material presented is in accordance with local wisdom and students' daily lives. In addition, the context and environment support the needs of the world of education in the 21st century. In Chapter 1 Exploring the Story of the Sundanese Classical Story is close to the life of the Sundanese people, both from the material of rhyme, wawacan, and wayang stories. In Chapter 2 Learning the Science from Traditional Exposition Texts. For example, various traditions are presented in the land of Sunda, such as the Sérén Taun ceremony in Kasepuhan Malasari, Bogor. In addition, the examples he presents are also close to daily life, as in the example article on page 15 below:

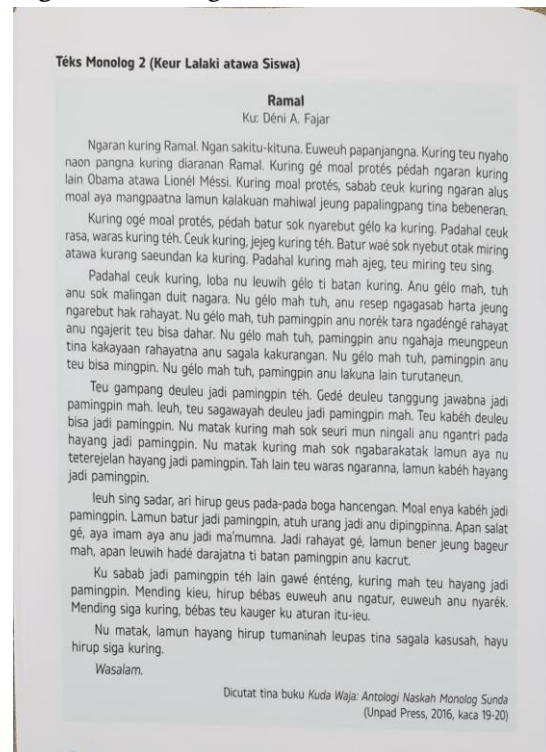
Figure 1 Culture



In the picture above, students are introduced to the daily life of the Sundanese people. One of the values of this life is that the Sundanese people have a head covering as a great form of culture. Iket is a symbol of Sundanese people who must have the same mind that we are in the same tribe, the same area, and there are no quarrels.

In Chapter 3 Learning the Conversation from the Drama Text is in accordance with the environment of the Sundanese society, as in the example of a drama that depicts the life of the Sundanese people. In addition, there is also an example of the monologue below:

Figure 2 Monologue



In the monologue above, it is very clear that Sundanese people must become masagi people. Despite many insults and insults, he remains pengkuh agamana [faith] as long as he is still on the right path. The monologue also contains a form of criticism of the government, but it is wrapped in humor. The mandate in the monologue must be a human being who is able to reach the Gapura Pancawaluya, one of which is to become a healthy human being, physically,

spiritually, and kindly. Don't be a bad human being.

From the description of the indicators of conformity with the context and environment above, it has been adjusted to the Jabar Masagi program. The first is the *pengkuh agamana* [of faith]. Students get religious values from the surrounding environment, such as *ngaruwat bumi* activities in Kampung Kuta. In this activity, students must consistently thank God for the blessings given. The second is the *luhung élmuna* [knowledge]. Students gain knowledge from the surrounding environment, such as in the article on page 55 about the Situs Mégalitik Gunung Padang [Mount Padang Megalithic Site]. From this, students gain a wide range of knowledge. Third, it is *jembar budayana* [culture]. Students gain knowledge about culture and relate to the environment, as listed on page 93 about the drama "Guru Kabayan". Thus, the environment conveys the character of Sundanese society to students through a drama. The last one is the *rancagé gawéna* [creative process]. Students were given a project to collect information on Sundanese drama texts from daily life, so that the environment supports students' creativity.

Coherence among the Content Sections of the Book

The textbook of Panggelar Basa Sunda for grade XII has met the indicators of unity between the contents of the book. In the textbook, the material is presented sequentially and makes it easier for students to understand the material. These indicators are proven in each subchapter of the book, starting from a concept map that presents a discussion of the material in each chapter and closes with a learning assessment. In the textbook, students do not immediately understand the theory, but are given trigger questions to measure students' initial understanding. Then in the section Pamekar Literasi Siswa [Student Literacy Developer], students are asked to read learning materials, both from books and the internet. Then proceed to the core material and theory according to each chapter.

In the Panggelar Basa Sunda textbook for grade XII High School, the indicators are not only in the chapter section, but there are also interchapters. This is evident from the interchapter that follows. For example, in Chapter 3 of the section Pangjembar Basa "Mikawanoh Seni Jemblungan" there is a relationship with the *wawacan* material in Chapter 1. In the Mikawanoh Seni Jemblungan, it is also explained about various *pupuh*, as contained in the *wawacan* material. Examples are as follows:

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Dina pangajaran 1, hidep geus diajar wawacan. Dina wawacan kapanggih rupa-rupa pupuh, boh sekar ageung saperti Kinanti, Sinom, Asmarandana, jeung Dangdanggula (KSAD), boh sekar alit saperti Magatru, Maskumambang, Ladrang, jeung Pucung. Pupuh gé sok dipaké diselapkeun dina guneman seni jemblungan.

[In Chapter 1 you have learned about *wawacan*. In the *wawacan* material, there are types of *pupuh*, either *sekar ageung* such as *Kinanti, Sinom, Asmarandana, and Dangdanggula (KSAD)*, or *sekar alit* such as *Magatru, Maskumambang, Ladrang, and Pucung*. *Pupuh* also likes to be included in discussions about the art of *jemblungan*.]

The indicator of unity between book contents is also collaborated with the Jabar Masagi program. The first is the *pengkuh agamana* [faith]. From these indicators, it also conveys a strong *pengkuh agamana* [faith] persistence to students. The second is the *luhung élmuna* [knowledge]. This is illustrated through students gaining knowledge from each chapter presented. Third, it is *jembar budayana* [culture]. Students gain various cultures or customs of the Sundanese people from various regions, such as Kampung Kuta in Ciamis and Kasepuhan Malasari in Bogor. And the last one is the *rancagé gawéna* [creative process]. Students in each chapter are presented with projects that support the spirit of learning through assignments.

The results of the analysis of the five indicators above, that the Panggelar Basa Sunda

textbook for high school grade XII is in accordance with the quality indicators of the local content of the Merdeka Curriculum. The results of this study are new from the previous three studies. In addition, the previous research was still guided by the 2013 Curriculum, while the current research is guided by the local content of the Merdeka Curriculum as well as collaboration with the Jabar Masagi program.

CONCLUSION

Based on the results of the research and discussion above, the researcher concluded that the *Panggalar Basa Sunda* textbook for high school grade XII has met all these indicators, so that the quality of the textbook content is in accordance with the world of education in the 21st century. The content of the textbook is in accordance with the *Muatan Lokal Bahasa Sunda pada Kurikulum Merdeka, berdasarkan Lampiran II Keputusan Kepala Dinas Pendidikan Provinsi Jawa Barat Nomor: 32817/Pk.05.02/Sekre/2022* [Sundanese Language Independent Local Content Curriculum based on the Decree of the Head of the West Java Provincial Education Office Number: 32817/Pk.05.02/Sekre/2022]. The implication of this study is that there is something new about the quality of textbooks that are in accordance with the local content of the Merdeka Curriculum and collaboration with the *Jabar Masagi* program. This research still focuses on the quality of textbook content. Therefore, it is important to conduct further research on aspects of presentation, language, and graphics. The representation of 21st-century themes in the English textbooks in the Philippines.

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